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LETTERS

FROM JOHN QUINCY ADAMS TO HIS SON

On the Bible and its Teachings.

Communicated to the N. Y. Tribune.

LETTER V.

In the portion with which my last letter left you upon the Bible was concluded, I undertook a task from the performance of which I have been thus far deterred by its very magnitude and importance: the more I reflected upon the subject, the more sensibly I felt my incompetence to do it justice, and my unfitness so to common it to the world from the embarrassment of inability to accomplish as well as I might. I have hitherto been withheld from the attempt to accomplish anything at all.

More than a year has elapsed, leaving me burdened with the load of my promise, and I am now undertaking to discharge it. I must promise that you are only to expect the desultory and undigested thoughts which I have not the means of combining into a regular and systematic work. I shall not engage myself in the controversy which has been discussed with a temper not less congenial either to the nature of the subject itself or the undoubted principles of Christianity, whether the Bible, like all other systems of morality, lays the ultimate basis of human duties in *attributes*, or whether it is in relations in the principle of *perfect*, and of *obedience*. Whether the obligations are sanctioned by a promise of reward or a menace of punishment, the ultimate motive for an fulfilment may justly be referred to the selfish consideration. But in obedience to the will of God be the universal and only foundation of all moral duty, moral injunctions must be binding upon the consciences of men although their performance should not be secured either by the impulse of hope or fear. The law given from Sinai was a civil and municipal as well as a religious code; it contained many statutes adapted to that time only, and to the particular circumstances of the nation to whom it was given, which could of course be binding upon them, and only upon them, promulgated by divine authority which enacted them, as they governed were by the christian dispensation; but many others were of universal application—laws essential to the existence of men in society, and most of which have been enacted by every nation which ever professed any code of laws. But the Decalogue was given by God himself; it was intended to a great variety of objects of infinite importance to the welfare of man, but which could not come within the cognizance of human legislation; it comprehended the temporal and spiritual interests of men, and regulated not only the actions but the motives of those to whom it was given. Human legislators can undertake to prescribe only the actions of men; they have no jurisdiction to govern and discipline the thoughts and the heart; the very essence of the decalogue is addressed to the heart—and positively forbids all those desires which first prompt and lead to every transgression upon the property and right of our fellow-creatures. You indeed would be the seat among the writings of profane antiquity, (not merely of that remote antiquity, but even in the most refined and philosophical ages of Greece and Rome,) to find so broad, so complete and so solid a base for morality as this decalogue lays down. Yet I have said it was imperfect—its sanctions, its rewards, its punishments, had reference only to present life—and it had no injunctions of positive beneficence toward our neighbors. Of these the law was not entirely destitute in its other parts; but, both in this respect and in the other, it was to be perfected by Him who brought life and immortality to light in the gospel. Upon which subject you shall hear more.

From your affectionate Father,
JOHN QUINCY ADAMS.

Horsley, Gibbon, Priestly.

Here is a triumvirate of a most antagonistic character: the Prelate, the Philosopher, the Heresiarch; in other words the Orthodox Bishop, the Infidel, the semi-believer and Socinian, all giants in literature and in intellect. It may be interesting to know how these discordant materials worked when they came in contact with each other.

Dr. Priestly had published books in which he avowed and attempted to vindicate his materialism, philosophical necessity and Socinianism; and had even gone so far as to deny the inspiration of many passages in the New Testament. Bishop Horsley had directed his attention to them, and in his charges, and in some tracts which he published, "refuted this bold champion in so dexterous a manner, and with such unanswerable arguments, as to gain the respect and admiration of every friend of true christianity." He had especially exposed the ignorance or dishonesty of Priestly in his appeal to the Fathers, who he alleged sustained him in his denial of the Divinity of our Lord. Horsley, who was an able Grecian, brought forward the same Fathers in the original language, and showed that, instead of supporting the doctrine, they sustained it. Gibbon, the great historian of the Roman empire, had detailed facts and advanced nominations, which were considered unfavorable to christianity; and he had also spoken of some portions of Scripture in such a manner as marked him as a Freethinker, if not a downright unbeliever. Priestly published his book entitled, "The History of the Corruptions of Christianity," and sent Gibbon a copy, with a short note, containing a challenge to discuss the genuineness of christianity, which Gibbon declined accepting. Here are some passages from their correspondence:

GIBBON TO PRIESTLY.

January 23, 1783.

"As a mark of your esteem, I should have accepted with pleasure your History of the Corruptions of Christianity. You have been careful to inform me, that it is intended, not as a gift, but as a challenge, and such a challenge you must permit me to decline. The difference between us, (on the credibility of miracles) which you choose to suppose, and wish to argue, is a trite and ancient topic of controversy, and, from the opinion which you entertain of yourself and me, it does not appear probable that our dispute would either edify or enlighten the public. That public will decide for whom the invidious name of unbeliever more justly belongs; to the historian, who, without interposing his own sentiments, has delivered a simple narrative of authentic facts, or to the disputant, who professedly rejects all natural proofs of the immortality of the soul, overthrows (by circumscribing) the inspiration of the evangelists and apostles, and condemns the religion of every christian nation, as a fable, less innocent, but not less absurd, than Mahomet's journey to the third heaven."

PRIESTLY TO HORSLEY.

February 3, 1783.

"It would have been impertinent in me, especially considering the object of my History, to have sent you a copy of it as a mark of my esteem or friendship. What I meant was to act the part of a fair and open adversary, and I am truly sorry you declined the discussion I proposed. I do not well know what you can mean by intimating, that I am a greater unbeliever than yourself; that I attack opinions that you never maintained, and maintain principles which you never denied. If you mean to assert that you are a believer in christianity and meant to recommend it, I must say that your mode of writing has been ill adapted to gain your purpose. If there be any certain method of discovering a man's real object, yours has been to discredit christianity in fact, while in words you represent yourself as a friend to it; a conduct which I scruple not to call highly unworthy and mean; an insult on the common sense of the christian world. You have certainly been very far from confining yourself, as you pretend, to a simple narrative of authentic facts, with an air of suspending your own sentiments. Had I not considered you in this light, and also as fairly open, by the strain of your writings, to such a challenge, I should not have called upon you as I have done."

GIBBON'S REPLY.

February 6, 1783.

"Sir, as I do not pretend to judge of the sentiments and intentions of another, I shall not inquire how far you are inclined to ask for or collect martyrdom. It only becomes me to say, that the style and temper of your letter have satisfied me of the propriety of declining all further correspondence, whether of public or private, with such an adversary."

The following passage from the autobiography of Gibbon, shows that his great mind, however his heart may have been, fully discerned the victorious argument of Bishop Horsley, and the complete overthrow of his adversary. Other evidence might be given, if necessary, that the sceptical philosophers have perceived and acknowledged that, on the supposition of the truth of the Bible, the orthodox creeds of the system of religion contained in it are right and irrefragable.

"Dr. Priestly threw down his two gauntlets to Bishop Hurd and Mr. Gibbon. I declined the challenge in a letter, expressing my opponent to enlighten the world with his philosophical discoveries, and to remember that the censure of his predecessor, Servetus, is now reduced to a single passage, which indicates the smaller circulation of the blood through the lungs from and to the heart. Instead of listening to this friendly advice, the dauntless philosopher of Birmingham continued to fire away his double batteries against those who believed too little, and those who believed too much. From my replies he had nothing to hope or fear: but his Socinian shield has repeatedly been pierced by the mighty spear of Horsley, and his trumpet of sedition may at length awake in the inquisitories of a free country."

There is no occasion for fear or despondency when these literary Goliths come out and challenge each other, or even though "they defy the armies of the God of Israel;" their controversies may serve to correct and chasten each other's aberrations and heresies. God will raise up keepers to meet and overthrow them; the result may be that "and it shall be given to virtue and confidence to truth." Our holy religion is a "house built upon a rock." It has hitherto stood firm and unmoved, notwithstanding all the assaults of its adversaries and "the floods of ungodly men," and the rock on which it is founded "like Mount Zion cannot be removed."

It is stated by Professor Norton, as a remarkable fact, that, taking all the writings of the enemies of christianity together, one or another has admitted so many of its facts, that the authority of the New Testament may be fully established by their writings alone. They are indeed the "supers that gnaw the file," and are their own worst enemies.

LECTOR.

The Descent of the Spirit.

Certain interesting occurrences always attend a special outpouring of the Holy Spirit upon any church.

1. Many christians are very much surprised. They have not expected any such event. They have not labored for it. They have scarcely thought it possible. They have been absent from the prayer meeting, and do not know that some of their brethren have long been praying most earnestly for such a blessing, and they are therefore greatly astonished at what they now witness.

2. Some humble, praying souls alluded to are filled with gratitude and rejoicing. They know that God hears prayer. Their own faith is strengthened, and their hopes of heaven are brighter. Other souls are saved, and new gems are added to the Saviour's crown. Therefore they rejoice with joy unspeakable.

3. Slumbering christians are aroused and incited to activity. The love of many has waxed cold, and the lustre of their piety grown dim. But when the Spirit comes, fresh love and zeal are enkindled in their hearts. Their souls glow with ardent and holy desire for the conversion of sinners. They take hold of the work, and help it onward.

4. Those who are halting between two opinions are brought to a decision of the controversy, and in many cases, if not most, to decide for God. There are persons of this class usually found in most congregations. They have ears for sinners, and they acknowledge it. They mean to secure religion before they die, but will not attend to the subject in earnest now. If the Spirit is poured out, and christians are revived and prayerful, and sinners like themselves are pressing into the kingdom, they are impressed with the thought that now is the time to make their peace with God. This class are not entirely neglectful of religion—they do think of the subject, and sometimes, seriously.

5. The utterly careless and thoughtless are alarmed and troubled. They have gone week after week to the house of God, and listened to the most solemn truths of the Bible, and yet remained unmoved. Neither the awful thunders of Sinai, nor the melting accents of Calvary, have affected them. It seems as though they must be lost forever. But now—the spirit of God can and does break the most flinty heart, and how the most stubborn will. It fills with terror the guilty soul, and sends it trembling and despairing to the cross of Christ. It beholds the Lamb of God, and loves, and lives.

6. Consequently, there is great joy in heaven. The bright spirits around the throne rejoice, where but a single soul is saved. What joy, then, must animate them, where many turn to God. What inspiration it must impart to their songs of joy.

Christian reader, pray in faith for the descent of the Spirit upon your church, and these and many other like blessed results shall be witnessed.

WERR.

Papal Schools in the West.

Much has been said, pro and con, about the number of Papal schools in the West, but one point of vital importance seems to have been overlooked in the war of words. It is the question, *what is the character of the instruction received in these schools?* It appears to me, that the public mind sadly needs enlightenment upon this subject. Our people having been ridiculed by foreigners, for their unseemly preference of all foreign commodities; and many seem to suppose that the teacher who can speak only in an unknown tongue, must of necessity, possess a depth of wisdom and range of acquirements which plain English cannot boast, hence these Romish priests and nuns, come among us with deeply rooted preferences for old world customs and modes of thought; yet being blessed with the transcendent gift of not being able to speak two consecutive sentences in our mother tongue, soon acquire a reputation for gifts and acquirements beyond the ken of a native born American, and the institution over which they preside, is quoted as the ne plus ultra of all that is refined and intellectual. The fact is that we, as a nation, are guilty of a singular fault, with which but few as powerful and prosperous ever were charged. We are entirely too *humble*, have too little respect for native merit, and show too little desire to sustain our own citizens. I feel indignant and ashamed that such is so frequently the feeling manifested by intelligent persons, and Protestants too, whose preference, instruct these Romish emissaries with the early training of the young minds committed to their care. Some few years ago, the Sisters of Charity in the city of C., purchased a fine establishment in the central part of the city, and sent forth advertisements of an imposing character. They were understood to teach everything, and a little more too. The corps of teachers were, with one single exception, all freshly imported foreigners, and could scarcely make their necessary wants known except through the aid of an interpreter, yet their school was soon crowded. Now in the name of common sense, how were these Italian and French sisters, unacquainted with the idiom of our language, and entirely unaccustomed to talk in English, how could they instruct young Americans in the mysteries of Grammar, Rhetoric, Philosophy, &c. &c.? The very idea is preposterous.

As it regards the moral part of the training, so far as my experience goes, it is exceedingly worth while to say anything about such a minority, that part of the teaching being decidedly unmoral, as far as I am acquainted with it. There is a school called the Ursuline, in one of the largest towns of the State, where a large and handsome house has been put up, capable of boarding from thirty to forty pupils. During the last Summer, I was with my own eyes, and ears, witness to lessons and morality, attempted by the boarding scholars of this institution, under the eye and by the counsel of one of the sisters. The facts are these. I was riding out one evening in the neighborhood of a large orchard, which was at the edge of the town. As I watched the place I observed one of the sisters seated by the road side, watching the movements of her young charge. They were engaged in mounting the fence of the orchard, accompanied by two negro girls belonging to the establishment, as well supplied with substantial baskets. I drove up and called to them, telling them they could not take the apples. Hearing my voice, the wife of the overseer came out of the house, and informed me that the whole posse had left her only a half an hour before. Having gone up to the dwelling to ask for apples, she gave them over a half peck, which were pulled. They received them, but stated that that was not near enough. They wanted enough to *eat for several days, and to make pies for a week.* To this modest demand she replied that the fruit was not hers, that the proprietor of the orchard sold his apples, and that for such a quantity they must buy. They returned back to the sister, who waited on the road side, and the result of their conference was, that they proceeded in a body to take by force what they could not obtain by begging. (Query. Did that sister ever hear of the 8th commandment, do you suppose?) I succeeded in turning them back, although not until several attempts had been made, and they were satisfied resistance would be vain. How very grateful the parents of those girls should feel, for the lessons of *pure morality* and *due respect for the right of others* they will doubtless acquire in such a course of practical training. One more fact and I have done. A priestly teacher in the city of L., becoming much excited in lecturing one of his pupils, (a Catholic) who had repeated some disparaging remarks made to him, about his religion, in the presence of the whole school, endeavored to shame the child, by quoting the example of a little girl he had read of, who when spoken to in a similar manner in regard to the absurdities of her church, *drew a pistol from her bosom and shot the offender dead.* These are all facts—not embellished either—and let him who readeth take heed. Popery is an insidious poison, infused into the minds of our young children, it fosters there, and may produce moral gangrene and death.

Cor. of Louisville (Ky.) Herald.

Piety and Preaching.

Eminent personal religion will have the most happy influence upon the ministry in his exhibition of the truth. He whose heart is deeply imbued with the gospel, whose bowels yearn over his fellow-men, who travails in birth for them until Christ is formed in them the hope of glory, and who feels the 'love of Christ constraining' him, is prepared to preach the gospel, and he will preach it in the 'demonstration of the Spirit and with power.' He contemplates his hearers in reference to the judgment and their eternal destiny; in reference to the brevity of life, and the great work to be done in them and by them, in order to the salvation of their souls. He knows that whatever is done in relation to the soul's salvation must be done quickly. In introducing his subject he will follow the example of our Lord in his discourse with Nicodemus, and in his sermon on the mount. He will come as directly as possible to the work in hand. His expression will be simple, clear and impressive. Making no attempt at display, he will aim to give his hearers the true meaning of the text, the precise sense which the Holy Ghost intended to convey. His language will be simple, but forcible; his illustrations striking and impressive; his figures, like those of the Saviour, borrowed from scenes and circumstances with which all are familiar. He will not lower the standard of truth, nor the claims of religion to the wishes of depraved men. He will not preach 'smooth things' to please those who are crying, 'peace, peace, when God has not spoken peace;' and, when duty requires, he will speak out in tones of thunder the dreadful threatenings of the book of God. He will not seek for milder terms than those of our Lord. He will speak of things as they are, and as they will appear in the light of eternity. He will think more of commending himself to the consciences of his hearers, than of pleasing their ears with well-turned periods. He will deem it better to affect the heart, than to please the fancy;—to cause sinners to weep for their sins, than to cause them to wonder at the learning, wit or ingenuity of the preacher. His preaching will be distinguished by solidity and earnestness. Others may be trifling and vain, and

"Count a smile when they should win a soul."

Not so with him. He will be sober, but not melancholy; grave, but cheerful. In his presence and under his ministry it will not be easy to be light and thoughtless. He will present in a vivid manner scenes the most solemn and awful, the most grand and glorious; and all with a spirit and air so befitting his subjects, his character and his station, that the most careless will often be compelled to listen.—*Christian Review.*

It Does me good to Converse with Sinners.

I learn their excuses. They all have excuses. They never deny obligation, but all excuse the omission from present duty. And in conversing with them, I learn what these excuses are. In many cases I never could or should conjecture them. Each one has an excuse of his own and I find it does me good to know it.

I learn the difficulties that tried many. They have erroneous views, or strong prejudices, or meet with seemingly insurmountable difficulties. It is good for me to know them. To labor for the conversion of a sinner without knowing his difficulties, is idle.

I learn the wretchedness of sin and the power of the devil. I never know the power of the devil until I converse with sinners. his power to deceive, his power to harden, his power to destroy.

It me eases my anxiety for their conversion. For a sinner with whom I never converse, I have no special anxiety. But no sooner do I begin to probe his heart than I begin to feel for him; and the deeper I go the more do I feel, the more do I agonize for him in prayer, the more earnestly I in my labors and efforts to save him.

It enhances my gratitude for what God has done for my own soul. When I neglect conversing with sinners, I almost seem to forget that I have been converted myself. But the moment I commence the duty with them, I realize the wide difference in our moral condition, our views, feelings, and end. I was once as they are, perverse, stubborn, rebellious, and I exclaim, Oh, to grace how great a debtor!

I prize more the influence of the Spirit. How feeble is man in his efforts to convert the wicked! I talk in vain. But there is one at hand mighty to overcome, the Holy Spirit. Oh, how precious!

It makes me contentedly remain on earth, and cheerfully endure the greatest privations. Here is a blessed work to be done, every day and every hour. Why be anxious to leave it? Why concern myself under what circumstances I do it, whether in a palace or a hovel, on the land or the sea, in days of prosperity, or amid persecutions and death.

Oh, it does me good to converse with sinners. It makes me a better man and a better christian. I have done it so little. I will do it more.—*N. Y. Evangelist.*

Revival Influence.

We must have such an influence to ENLARGE AND DIRECT THE SPIRIT OF BENEVOLENCE.

When the love and reign of Mammon are subdued, hearts and coffers are opened for the cause of God. But other influences are also wanted, to counteract. Hence the Spirit's power is constantly needed to inspire, enlarge, and direct it, in the work of benevolence. We have other and important things to do and encourage, but they must be attended by a *Divine* impulse.

1. We have the *command and promise of God.* "Honor the Lord with thy substance, and with the first-fruits of all thine increase, so shall thy barns be filled with plenty." The tithe of all shall be in the Lord's treasury. The whole soul shall be in the field, and he who waereth, shall be watered. Give and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall men give into your bosom." Such commands and promises should ring in the ears of the church, and the world—pour every heart, and every hand in the cause of liberality.

2. We have the rich blessings of *Divine Providence.* The fond, full hand of God is ever open. He makes the outgoings of the morning and evening to rejoice. He visits the earth and waters it—he greatly enriches it with the rivers of God, which is full of water. He crowns the year with his goodness, and his paths drop fatness. They drop upon the pastures of the wilderness, and the little hills rejoice on every side. The pastures are clothed with flocks—the vall ys are covered over with corn—they shout for joy they also sing." While over some other lands, famine has spread her withering power, and thousands have perished for want of bread, our fields have yielded their golden harvests, and our stores are filled with plenty.

> The harmonious creatures of the mind
> Are rich reward in themselves (just)
> The bosom of health is ever gay,
> And gently whispers, 'God is Love.'

Such blessings present strong claims upon us for an increase of liberality in the cause of our Lord Jesus Christ. But such claims are not cancelled. Self reigns—the love of gain prevail—the Lord's treasury remains unfilled, and a dying world is be-sad.

3. We have strong and noble *examples.* Under revival influence, David and his princes prepared funds for the Lord's house, with all their hearts. Under the same influence, primitive Christians gave themselves, and all their possessions to the Lord. Great grace was upon them all. Neither was there among them who lacked, for as many as were possessors of lands or house, sold them, and brought the prices of the things sold, and laid them down at the apostles' feet; and distribution was made to every man, according as he had need.'

Under the same influence some in these days give themselves, and their all to God. Our missionaries have risen above the love and reign of mammon—left homes and friends, and are giving their time, their energies, and their lives to the holy cause of benevolence. Some at home, like the churches of Macedonia, '*make their deep poverty abound unto the riches of their liberality.*'

We have before us the ever memorable and unparalleled example of the Lord Jesus.—Ye know the grace of our Lord Je-us Christ, that, though he *was rich, yet for your sakes he became poor, that ye through his poverty might be rich.*' Such examples should make us blush, and mourn over our love of mammon, and unclench our hands to supply the wants of a ruined world.

Such are the *commands and promises of God.* Such are the *blessings of Divine Providence,* and such are the *noble examples* before us; but the moral famine prevails, and the call for *Jesus Christ's* means unanswered.—Must we thus remain? shall navies and armies have their millions? railroads and canals have their millions? silks, carpets, and mirrors have their millions? tea, coffee, tobacco, and rum have their millions? parties of pleasure and licentiousness, in high life, and in low life, have their millions? and the treasury of God and the Lamb to be used for the redemption of a lost world from hell, and to elevate countless multitudes to join a song-able to help copy?' Is there ware, Ge-ge the II. expended *one hundred and fifty seven millions of pounds,* to replace the Bourbons on the throne of France. George the III expended more than *one thousand millions sterling.* To break the yoke of foreign oppression, and spread the banner of freedom over the United States, our revolutionary fathers expended *one hundred and thirty millions of dollars.* $100 000 000 are annually demanded for the wants of intemperance, and to extend the limits of the slave power, and to conquer a peace with Mexico. Our government, stained with blood, are off ring more than $1000 0.000 to the god of war. And what are the multitudes professedly redeemed by the blood of atonement giving to trade the yoke of sin—to replace the King of glory on the throne of earth, and unfurl the banner of freedom to be reclaimed in name? O ye friends of the Lord! shall warfare and fame, fashion and luxury, pride and pleasure, intemperance and lust, slavery and war have their millions? their stores of wealth, their tones of honor their tables of feasting, and their splendor of power, and the cause of God a less cost? Is a degenerate world to be rescued by the gospel blast on every dark and barren land, and the shout of salvation to sin & Gch, who sitteth upon the throne, to be made to break forth from the ends of earth? Brethren, by giving less, and praying more, by going less, and praying more, by living less, and praying more, let the gospel ground be made to shake from its centre, and the songs of our tables, and the songs of our night.'

Has not the time come for the wrath of the church to be roused in the cause of benevolence and for the arm of God to give a mighty, triumphant victory? But what power can do this work? Revival power, and revival power alone. Let the church be quickened, the wilderness bud, as by a divine breath, the heavens drop, and plead for all power and dominion that pleases to God—till all the lands now consecrated to Satan, be transferred to the church—the old song of praise, the new heart, and a new song, ushered in stamped with God—when on every hand and door, shall be found, 'Holiness to Christians to the Lord Jesus Christ.'—*Christian Reflector.*

Modern Infidelity.

Rev. Thomas M. Clark of the city has lately delivered a lecture on the subject, in which he shows that the modern enemies of the Christian Faith scarcely if at all differ from those of former times. There was a free, fond woman here who received visits, a class of unbelievers who, like Mr. Parker, made no great pretensions of mind and no great principle pervaded the war for the open and undisguised infidelity of Hume, Gibbon and Voltaire. The similarity between them and Mr. Parker, is very striking.

In 1624, Lord Herbert of Cherbury, published his book, "De Veritate," in Paris. He first formed deism into a system, and propounded a universal religion, consisting in these articles:—I. That there is one supreme God. II. That he is chiefly to be worshiped. III. That piety and virtue is the principal part of his worship. IV. That we must repent of our sins, and if we do so, God will pardon them. V. That there are rewards for good men, and punishments for bad men. He declared, that this catholic or universal religion answers the ultimate purpose of the Holy Scriptures; and that it is far from his design to do harm to the best religion, as he calls christianity, or the true faith, but rather to establish both. He then goes on to inveigh against all pretences to revelation, without making distinctions, according to the standard of our judgment, between the false and the true. He afterwards proceeds, like many in our day, to ridicule the doctrines, prophecies, miracles, and all the ordinances distinctively pertaining to christianity.

The noted Hobbs of Malmesbury, affects to speak with great veneration of the Sacred Writings. Because he finds the laws of nature written there, he professes to receive the Bible as the Word of God; and yet, by denying the authenticity of the historical parts of the Old Testament, and pretending that the books of the New Testament were not received as of divine authority until the council of Laodicea, in the year after Christ 364, treating the presence to inspiration as a sign of modesty, he undermines the whole fabric of revelation.

The Earl of Shaftesbury, 1698, introduces to the public a volume of sermons, with a preface, in which he finds fault with those who represent not only the institution of preaching, but even the gospel itself, and not holy religion, to be a fraud. In his works, he discourses beautifully of the excellence of virtue, the goodness of providence, and the natural differences between good and evil; and still, assuming that "ridicule is the test of truth," he treats with contempt all the holy mysteries of our faith.

Even Collins, who converts christianity into an allegory, and teaches that the gospels, as we have them, were grossly corrupted and altered in the sixth century, nowhere argues directly against revelation, but contents himself with sneers and insinuations fitted to excite the popular prejudice in opposition to its doctrines.

Mr Woolston, who charges the accounts given of Christ's miracles as absurd, false and incredible, uttering the basest reflections upon the character of our blessed Savior, yet pretends to a zeal for his honor and Messiahship, and assumes the attitude of a "moderator between an infidel and an apostate."

Dr. Tindal says, that "christianity itself, stripped of the additions that policy, mistake, and the circumstances of time have made to it, is a most holy religion;" and then brings all the force of his arguments to prove that revelation is entirely useless and needless.

Dr Morgan, author of a once-famous book, called "The Moral Philosopher," expressly acknowledges the great usefulness of divine revelation in general, and of the christian revelation in particular. Notwithstanding this, he discards all authority in matters of religion, and all proof from miracles and prophecy; inveighs against the law of Moses and the prophets; pretends that the apostles preached different gospels, and that the New Testament is a jumble of inconsistent religions.

Religious Affections.

Though there are false affections in religion, and in some respects raised high; yet undoubtedly there are also true, holy and sound affections; and the higher these are raised the better. And where they are raised to an exceeding great height, they are not to be suspected merely because of their degree, but on the contrary to be esteemed. Charity, or divine love, is in Scripture represented as the sum of all the religion of the heart; but this is only a holy affection. And therefore, in proportion as this is firmly fixed in the soul, and raised to a great height, the more eminent a person is in holiness. Divine love or charity is represented as the sum of all the religion in heaven, and that wherein mainly the religion of the church in this more perfect state on earth shall consist, when knowledge and tongues and prophesyings shall cease; and therefore the higher this holy affection is raised in the church of God, or in a gracious soul, the more excellent and perfect is the state of the church, or a particular soul. If we take the Scriptures for our rule, then the greater and higher our exercises of love to God, delight and complacency in him, desires and longings after him, delight in his children, love to mankind, brokenness of heart and abhorrence of sin, and self-abhorrence for it; the more we have of the peace of God which passeth all understanding, and joy in the Holy Ghost, unspeakable and full of glory; the higher our admiring thoughts of God, exalting and glorying in him; so much the higher is Christ's religion, or that virtue which he and his apostles taught, raised in the soul.

A Missionary Church.

No branch of the church in modern times, has evinced so general, so pure, and so strong a missionary spirit, as that of the Moravians or United Brethren. By their piety and self-denial, and unwearying efforts in publishing the gospel to the destitute portions of the earth, they have set an example to the church worthy of all praise, and of all imitation. We learn from an exchange paper that the *Moravians* in Great Britain have only about 2,311 communicants, about one in twenty-five of their active and talented members being set out as missionaries. They have 42 missionaries in the three Danish West India Islands, having under their instruction 9,570 negroes; in Jamaica they have 35 missionaries instructing 13,782 negroes; in Antigua, 27 missionaries, and under their care 10,022 negroes; in St. Kitts, 10 missionaries, and 3,911 negroes; in Tobago, 6 missionaries, and 1,243 negroes; among the Greenlanders, 24 missionaries, instructing 1,878 persons; in Labrador, 31 missionaries, and 1,167 Esquimaux. North America, 10 missionaries, among the Delaware and Cherokee Indians; in Surinam, South America, 41 missionaries, laboring among 11,442 negroes; in South Africa, 47 missionaries, laboring among the Hottentots and Tambookies, and Fingoes. They are about to establish missions also in the Caffre country, South Africa, among the Indians on the Musquito shore, and in New Holland. Total number of missionaries, 282; converts, 64,268.

Christian Witness.

How Near is Heaven!

Christians sometimes, says an intelligent writer, look far away to the blissful seats of their destined rest. But it is not far. The clouds that hide the shining world are thin; they are transient, and soon will obscure no more. The journey may end this hour—one short step may place him in the world of delights. One dark hour may hang upon him; but the morning comes and no shade behind it. Day, bright, peaceful, and eternal, succeeds. A pang may wound for a moment, and then it flies forever away. A conflict, sharp and painful, may continue for a night, but victory, eternal victory, ensues. How soon! Oh, how soon the christian's cares are o'er, his struggling soul at rest, his eyes suffused no more with tears! Near at hand is the land of his pursuit. Hope cheers. How glorious the object that hope embraces! how holy its spirit! Who can contemplate the home our heavenly Father is fitting for his children, and not feel his soul athirst for its enjoyment and employments? Well, those delights, that happy clime, those ever verdant plains, are not far distant.

Newspapers.

At a recent public meeting, held at the American Tract House, the Rev Mr Calhoun, from Mt Lebanon, said that in all Syria, with a population of a million a half, not a single *newspaper* is published. And in the entire region in which the Arabic language is spoken comprising Syria, Arabia, Egypt, and the Barbary States, including a population of 40,030,000, there is be-ieved to be only one, if indeed one, newspaper in that language, and only three or four in English or French. There is but one in the Turkish language, in all the Turkish dominions, (including a population of 61,000,000,) and that is conducted by an Englishman. Such facts, he said afforded an illustration of *Mohamedanism*, a religion which has no tendency to improvement, either of intellect, morals, or economics.

The first newspaper in the Turkish dominions as well as in several of the heathen countries, he said, was started by American missionaries. But they are multiplying, and it is an interesting fact, that Armenian, Greek and Judia journals, as also those of China, Africa and the Sandwich Islands, are now copying *religious*, as well as political intelligence from *American daily papers.* And it is surely a consummation devoutly to be wished, that the impress of pure christianity be stamped upon all these numberless channels of intelligence, as an example to the nations among whom newspapers are extending

Ch. Intelligencer.

SELF-RULE.—The most precious of all possessions, is power over ourselves; power to withstand trial, to bear suffering, to front danger; power over pleasure and pain; power to follow our convictions, however resisted by menace and scorn; the power of calm reliance in scenes of darkness and storms.

THE RECORDER.

FRIDAY, APRIL 21, 1848.

REMOVAL.

The Recorder office has been removed from No. 11 Cornhill to 122 Washington street, corner of Water and Washington streets, second story.

Boston, 21 April, 1848.

P. S. Those who are indebted to this office, will confer a special favor on the Proprietor by paying their dues. We wish every subscriber to enjoy the gratification of reading their own paper and not ours, and this they cannot do until their paper is paid for.

Need of a Mediator.

The deist may talk about the religion of nature, but we know that depraved beings need a Mediator. The very fact of their being fallen, shows it, for if they did not hold fast their integrity, when pure and upright, how will they recover it being fallen? If they had not moral strength to keep them, when standing, how shall they rise of themselves, being prostrate?

Particularly, how is a sinful race to learn what God can and will do with them, without a Mediator? They cannot safely trust their own presumptions on this head. The sinner is ever inclined to judge too favorably of his own character, and consequently of his own case. Until we know the terrors of the Lord, we dream of no need of mercy, and stand in no fear of justice. Only an authorized messenger from heaven can give certain information how God views sin and sinners, and what he can and will do with them. The world is in midnight darkness without a Mediator. As the closed eye sees not the difference between darkness and light so the unenlightened mind may indeed deem itself instructed; but once awakened to its true state, the illusion is dispelled, and light is felt to be needed.

How shall the conscience of the awakened sinner be at peace, without a Mediator's atoning blood? While in his deep slumber of death he felt not the import of the inquiry. But with his just and good law before him, he cannot be at peace, without assurance of such mercy as shall consist alike with wisdom and justice. Repentance alone cannot quiet the fears of the awakened and enlightened soul; for he sees God's claims in the broad sunlight of truth, and knows that government must be sustained, even though he and every sinner perish. What, then, shall give the conscience peace, but precious blood, magnifying and making honorable God's law, and justifying God in forgiving, while his forgiving grace itself justifies the penitent?

How shall man, even penitent, come before an Infinitely Holy One, weak, blind and vile, as he knows himself to be, without a divinely provided and authorized way of access to that "sapphire throne where angels tremble, while they gaze." Does the worm need no introduction to the Ineffable Majesty? Can man, who is of the dust and of yesterday, speak himself welcome in the court and the presence of the King of kings? Does he not need a mighty friend to strengthen the heart as he draws near his God, a prevailing name to plead, a hope, in the shadow of whose wings he may trust?

Let the desperate of the gospel, as compared with the religion of nature, trust in their vain refuges. Let them think to plead their worthless virtues, and enjoy excellities. Our All in All is the un-stronng Lamb. He is our help and our shield, and we know not only that this foundation standeth sure, but that all else must fail.

Efficacy of Faith.

Faith in Christ is that state of mind which renders it right and proper in the sight of God, that the believer should be put in possession and enjoyment of the benefits which the death of Christ has procured. If Christ had not died no propitiation for sin, no qualification whatever in us could make us to be pardoned. But now that Jesus has made such ample provision for our forgiveness, faith in him is that quality of ours which makes it meet we should be forgiven. By faith, we become suitable subjects of this incomparable benefit; and without faith, our justification would be as inconsistent and inconsistent as though the Savior had done nothing for us.

The reason why faith is the cause of this effect is obvious. It is because faith is the only thing which can make it right in the sight of God, that we should be forgiven. And this is not because faith is so superior to every other religious affection or virtue, nor because there is any personal merit in our possessing it; but merely because of the relation it has to the person of the Redeemer. It conjoins the believer with his Lord, the Savior. It constitutes a spiritual union between Christ and the believer, resembling the natural and vital union between the vine and each of its branches, whether natural or engrafted. This is what the Scriptures mean by having the "life hid with Christ," by being "in Christ," and "one with Christ." Faith is the uniting act by which the christian, on his part, consummates this living union. Though other spiritual graces may be as excellent as this of faith, yet they have not this particular effect of incorporating the soul with Christ, which is the peculiar property of faith alone.

It is the root of all graces and all blessings. Every virtue which makes the christian character flourish like a tree of righteousness divinely planted, branches from this vigorous and prolific root, which sustains them all, and ripens their joyous clusters. Faith is precious; for "it is the gift of God," and brings with it the gift of God himself as our everlasting portion, and all his fulness as our own. It is precious both for the Giver's sake, and for the unsearchable wealth of bliss which it introduces itself.

On the power of faith: "He that believeth on the Son hath everlasting life." He hath it. It is already his. It energizes the soul to do and suffer the holy will of God, and renders it instinct with the sensitive and active power of an endless life." We cannot better express its efficacy than in the language of that bright star of science, Sir Humphrey Davy: "I envy no quality of the mind or intellect in others; not genius, power, wit or fancy. But if I could choose what would be most delightful, and, I believe, most useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness, creates new hopes when all earthly hopes vanish; and throws over the decay and destruction of existence, the most gorgeous of all lights; weakens life even in death; and from corruption and decay calls up beauty and divinity; makes an instrument of torture and shrine the insider of ascent to paradise; and, far above all combinations of earthly hopes, calls up the most delightful visions of future and unearthly life, the garden of the blest, the security of everlasting joys, where the consistent and the sinless view only glory, decay, annihilation, and despair."

The Church and Slavery.

The Rev. Erasmus M. Johnson, rector of an Episcopal Church in Hoosick, has lately published a sermon, entitled "The Communion of Saints," the writer after stating that the doctrine of the communion of the saints has been an article in the creed of all christian churches, proceeds to show what has been its practical influence upon members of the christian church, so far as it relates to their treatment of those held in human bondage:—

In all ages of the church, this doctrine, taught by the Savior himself and enforced by so many and so striking passages of God's word, has powerfully influenced the members of the true church of Christ, and inspired them with feelings of deep commiseration for the oppressed, and with determined exertions for their relief. In the first centuries a community of suffering among christians produced also a community of communities, and whenever any were released from their oppression, or oppression, or bondage, they immediately sought to obtain the relief of others, who with them were "one in Christ." I have time only to give a few historical facts to confirm this statement. About the year 320 after Christ, a canon had been passed strictly prohibiting the appropriation of the sacred vessels of the sanctuary to any secular purpose. St. Ambrose of Milan, to *redeem captives*, when no other means could be obtained, sold the sacred vessels and utensils of the church, to make provision for what he called "the living temples of God." He spoke in his own defence, and personifying the Savior, he says, "the ornament of my Sacraments is the redemption of captives." St. Austin disposed of the plate of his church for "the redemption of captives." In an after age, when the Northern hords overran the Roman Empire, making slaves of those they captured, the power of the church was brought to bear upon these ferocious barbarians. As soon as they became christians, they were compelled to release their slaves. See too in the contests of the bishops and the Church of England, with the Norman Kings; they held in abject slavery almost the whole population of England. The bishops were the friends of the oppressed, and some even sacrificed their lives in the cause of oppressed humanity. We have an eminent instance in the modern history of the church, where, really believing the doctrine of "Communion of Saints," and acting under the influence of its truth, St. Vincent of Paul *permitted himself to be made a slave*, that he might go and carry the consolations of the gospel to those who had been made slaves for their crimes. For many centuries it continued to be the church's rule, that whenever a slave became converted and was baptized, he became a free man. From these few facts, selected from many hundreds of the like kind, we are sure, that many of the most eminent saints, of all ages of the church, have been the friends of the oppressed—have done what they could to mitigate the evils of slavery, and, whenever it was possible, to release men from bondage. We see not how they could have done otherwise, if they really believed that every individual, whether bond or free, that had been renewed after the image of Christ, and been received into his church, had become a part of himself, of the body of which he is the Head. "If one member suffered, the other members suffered with it."

The Necessity of a Revelation from God.

This subject is one which if understood, prepares the mind more fully, to receive the proofs which may be advanced in support of the Bible as such a revelation. It is with this view, that we now propose an examination of this subject, which presents a two fold aspect, 1 First, in its relation to man, and second, in its relation to God.

We shall first attempt to show that such a revelation is necessary, that man may become properly acquainted with himself. Take a man who has never enjoyed the advantages of an education in a christian land, but who has been trained in heathenism, and ask him what manner of man he is, and what can be tell you? He can probably tell you a great deal, which he has been told by others, who have been told by them who preceded them; but what is it? it is all human testimony, and unsafe for an immortal soul to rest upon. Man is an intelligent being, possessed of a mind capable of growing to an unknown extent; but never in this world reaching infallibility; but often liable to be mistaken. All the knowledge that man obtains in this world, is obtained either by direct experience, or by information obtained from others, whether directly or indirectly. Let us then see, how well man can get along, without a revelation from God, by being left to his own experience. He finds himself in the world, with a mind, which from certain reasons, he believes to be immortal. The thought arises in his mind, why is this soul placed in this world within a house of flesh? surely, the Creator has some purpose in view; but where shall I turn to find my duty; sorry the best way, in which I can use this mind, is to serve him, to whom I am indebted for it. But how can I serve him? surely I am in as great a strait as before. Then I call upon reason, to help me in my trouble; but she answers, call not upon me, on such a subject as this; dost thou not often find me mistaken, in matters of little importance, and wilt thou trust me in that which may be of such mighty importance to thee, I know the Creator no better than thou dost; call not thou upon me to dictate laws for the Creator. He may search his soul throughout, but finds his experience furnishes no solution to that riddle. He may give up in despair of ever finding an answer to settle his mind's uneasiness; but soon death snatches some friend from his presence. Then the thought comes with overwhelming power, and breaks down the barrier, before raised to prevent his mind from being in undue with such thoughts as before almost broke down his soul. What a the future state of man? Soon it will be my lot to depart, but what will the change be? Will it be for the better, or not? No experience can tell him, for man can die but once, and none ever return from the dead, to give us information; we can never have anything, but our own conjectures, to assist us in our search for information on this point.

As we apply this to all men, our readers must readily see, that no man can obtain information from others, because all are equally ignorant on this point. We thus have endeavored to show, that man left to himself, is unable to understand the living portion of himself; that which is never to die; his reason is blind, and revelation is the only thing, that will fix itself firmly, and cause him to see, for the first time. These are eyes, truly worth possessing. It may be objected, that we have used too strong a case in our illustration; that the thoughts we have brought forward, would occur to but very few persons. We answer, that if there is any foundation, or truth in the thoughts, then it makes our argument for the necessity of a revelation from God, the stronger, for if there is a necessity in the former case, how much more is there, when no thought, or feeling is roused, to arouse them to their state, and turn them to the right way.

We shall now proceed to show, the necessity of a revelation, that God may be made known to men. We should do injustice to the works of God by which we are surrounded, did we for a moment suppose, that God created man, with no special object in view; that he entrusted him with an intelligent immortal spirit, and sent him into the wide world, with no means of finding out his Creator, however much he might search for him. God as the Creator and sovereign Ruler of the universe, must have created all things for his own honor and glory. We can see no begging of the question here, because all must see that God is compelled by no one in his works; he carries them forward, in his own power, and as they do certainly unfold the honor and glory of God to all created intelligences, they must have been carried out, for that purpose. Suppose man then, created for the honor and glory of God, but still left with nothing, by which he can find out his Creator. Though he may honor and glorify his Maker, in the end, it is the same kind of honor and glory, which the sun, moon and stars, and all inanimate objects, are the means of rendering unto God. They are passive workmen in the hands of God, unconsciously working out his glory. Why is man then, entrusted with a soul, if he can render as much glory and honor without it, as with it? How much honor would it be for the mind of man to be honoring God, while no such intention entered the mind? We can believe no such thing. God has given man an immortal soul, and he can reveal himself to man; for who can reveal God but himself? God unless he revealed himself, would never receive worship in this world; for who would conceive of such a God? Look at heathen lands; they have a god for all their different objects of prayer, but we need not stop to describe the gods of the heathen. All homage would be rendered, to others, than the true God; it would all be sacrificed to gods of the imagination. But if man could conceive of the true God, and holds such dominion over him, that he would follow after any other god, rather than a God of such infinite holiness, for when an enemy, holiness is its enemy. How necessary then, that we should have an acknowledged revelation from God, that man may become instructed in relation to his immortal soul, that he may be held in check, by the law of God; and that God may be known among men, in his true character, and receive the worship which it is his own to require. In the above we have made use of two things, as acknowledged; as we believe they are allowed by many, who deny the necessity of the existence of any revelation from God; we refer to the doctrines of the immortality of the soul, and God the Creator of all things. This opens to us another inquiry; what is this revelation, and in a future communication, we shall consider some of the proofs which uphold the Bible as this revelation.

W. F. S.

What Shall we Read?

It is very important that this question should be answered, and answered rightly. The world can scarcely contain the books which have been printed, and which are daily pouring forth from the press. Certain it is, that one person cannot read one in a thousand of them. Young persons, who are hoping to be useful in their day and generation, have very special need to exercise a sound discretion in this matter; but those who are more advanced, and indeed all of us, should pray that we be not lead into temptation, lest by improvident reading, we waste our time, attenuate and demoralize our minds and unfit us for usefulness in our respective stations in life. There is no occasion for particulars, it is too well known that vile and pernicious tales, novels and romances absorb by far the greatest portion of reading, so that parents, instead of counseling their children, as formerly, to employ their "spare time" in reading, now find that reading is the very worst manner of employing their time.

I once asked a distinguished clergyman what books he read or would advise to be read, considering that so many were pouring in upon us on every side. His answer, after some hesitation was "I follow the leadings of providence." It is man for that rule leaves the matter where we found it, as every one will read such books as come in his way, or as his humor or fancy shall call for.

This evil is of long standing. "I have been young and now I am old;" but when young, my mind was read severely on this subject. I however, adopted as one rule; to give very little time to the reading of a book which had not an established good reputation. This rule excluded the "books of the day," except reputable periodical publications; and I am quite certain that I lost nothing by this course. We have long had English classics, by which I mean books of character, useful books, which had passed the ordeal of several generations, and have, in a sense, become books of authority; books written by men of sound, superior and cultivated minds in the various walks of literature, science and religion, and which we may more safely, if not profitably, read than those which are recently written, although puffed by those who are called great men in our day. It is now fully understood to be a matter of business and of course, and quite philanthropic to give these puffs, so that no reliance can be safely placed upon the recommendations of new books. If I did not think this to be well known, I would give examples of worthless books being recommended by some of the most distinguished men of our times, by means of which much time and money have been thrown away in purchasing and reading them. Some of our great publishers have found this to be true to their cost; the true character of the publication having been discovered before the edition was sold off.

It should be remembered that our classical authors are not a few; a great many books have obtained an established character for usefulness; books in which genius, learning and sound judgment are brilliantly displayed; books of information to be relied on; books in which our religion is vindicated and enforced; books by which our minds may be improved, our stock of knowledge increased and our public and private duties may be discerned and appreciated.

Bacon,—"the reviewer of literature and prophet of the arts;" Johnson, the philosopher in morals and in language; the pure minded and pure hearted Addison, the philosopher of manners; the writings of Watts and Edwards are great specimens of the philosophy of religion. Gibbon claims to be an instance of the philosophy of history, and Burke is admitted by all to be the best example of the philosophy of politics and political history. We have Robinson and Cotton for leaders in Congregational polity, Tillotson, Howe, Taylor, Hoadley, Edwards, Bellamy and Emmons, leaders in sermonizing. We have Luther, the reformer from Papacy, Milton, the reformer from Episcopacy, and Calvin the true defender of the faith. We have "great Homer" in classical English by Pope and by Cowper, Virgil, by Dryden and by Pitt, and, far before them all, Paradise Lost, by Milton. And there stands Shakspeare, shining with a splendor "beyond all Greek, beyond all Roman fame." We have also the ancient oratory "done into English," and that of Chatham, Pitt, Fox, Burke, Sheridan, original in our own language; and last, not least, Fisher Ames, Henry, Jay, Morris, Hamilton, and the letters of Washington and Franklin. These writers, "compared with whom your insect tribes are but the beings of a Summer day." These writers were read by our fathers, and some of them by our mothers. The common people among us read and took a strong interest in the writings of "Junius." I have known a mother who could repeat the greater part of Addison's papers in the Spectator, and another who could repeat all Paradise Lost, read and learned, sitting at her spinning wheel. It is not because we have better books that these are not now as attentively read as formerly. To be sure, no private library dispenses with the classics; but they are shoved aside for lower, shabby prose or poetry, which appeals to our vile passions, or for partisan and controversial stuff of no profit.

If we will expel these ephemeral books, and place before our children the old, tried and approved writings, their minds will get established and grounded in the truth and in that which is excellent, and they may afterwards, without much danger, "deal in lighter wares," and discern the true character of the writings of the "insect tribes." There are, no doubt, some distinguished men of the present day whose writings all hereafter recorded among the classics. But let them wait, and let us wait. No one having drank old wine straightway desireth new, for he saith the old is better." We cannot read every new book and in that way learn its character; our time is precious. We know it will not do to rely upon the puff; it is bought and sold in the market. Enough of them may be learned from the reviewers, at present. Their character will by and by, be known, and we may be the better prepared to judge what is best for us to read.

The readers of romance are at no loss. Without discrimination they read every new story, and they admire what they find it is fashionable to admire. They have no opinion of their own, but are in reality most interested, when the incidents are the most numerous and the catastrophes the most affecting. There is no literary more hopeless than novel-reading. We may more hopefully appeal to those who follow strong drink than to those who thirst for the excitement of a new novel. Their chambers and their beds witness their insensible excitement and dissipation through the night, and their languor and lassitude and listlessness through the day, which can only be relieved by the theatre or a new tale. The reform must begin with the young—the very young. Brought up with the "sincere milk of the word," with all the good literature at their hands, there will be no ennui, and no stimulating drinks will be called for. Instead of the foolish sensibility and false philanthropy and waking fancies, "such as dreams are made of," we shall witness the manliness, sentiments and manners of real life; and our "young men and maidens" will be prepared for usefulness and happiness, instead of being launched into life mere minnies and apologies for men and women, as many of them now are.

Perhaps the "Rule of the Feast" may be adopted as the rule of reading. "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse." It may be said, let us have none "of the worse." But if we have "well drunk" of that which is good, there will be little stomach for the worse.

SENEX.

Brunetti's Model of Jerusalem.

This is an admirable piece of work, the labor of twenty years. It covers nearly two hundred square feet, and represents the geographical features of that which is historically and religiously the most interesting spot in the world. It exhibits the holy city as it was in the time of Josephus, as nearly as may be, according to the minute descriptions which have come down to us, and the ruins and vestiges which still remain. On viewing this beautiful model, whose construction evidently required all the patience and science of a French artist, we could hardly suppress a feeling of vexation that we had not enjoyed the privilege a score of years ago. Our impressions respecting the various important localities have always been a sort of confused crowd, which an hour's inspection of Mr. Brunetti's work, has reduced to permanent order. Henceforth, in reading the statements of historians and travelers relating to Jerusalem, we shall be able to understand what we read, having a distinct idea in the mind of "the lay of the land." "Oh, that it had always been so!" We know not that we ever received so much of valuable instruction in a single hour; and fain intend to revisit the place of exhibition again and again. We feel such an interest in it, that we cannot refrain from exhorting all, who desire to understand the Bible, to repair to it. To Sabbath schools especially, teachers and scholars, the fixed and definite information which may be obtained from the view of this model, together with the explanatory lectures, would be inestimable.

Family Religion and Family Music.

The following remarks on Family Religion and Family Music, meet our most cordial approbation. We also endorse what is said relative to the connection between the Sunday Attachment, and the Piano Forte manufactured at the establishment of Gilbert & Co.

Family religion has scarcely a better auxiliary than family music. The mingling of sacred song with the morning and evening service, adds a charm and a softening power which must commend it to the heart of every child. The voice of parents, while, at the same time, it throws about the hallowed tie that binds the members of a family together, associations of tenderness and affection which are among the surest safeguards of virtue, and form the firmest basis for a happy christian home. They whose lack of taste or of skill deprives them of the source of christian enjoyment, lose some of the sweetest and most purifying elements of social piety. If there were no other reasons for it, every christian would be well repaid for the labor and trouble necessary to acquire some adequate skill in music, in the pleasing, humanizing effect it would exert upon the remaining hard elements of his natural heart, the increase it would give to the delights of his religion. Professors have hardly learned to hit few the extent of this enjoyment in some degree, and in choosing them away, we deprive ourselves of an agency for good which nothing else can exactly replace.

But our purpose now is not so much to allude to the cultivation of a taste for music, as to the means of gratifying it where it already exists. The "Sunday Attachment," which has come into such great use, though one of the noblest and most expressive of all instruments, and for many purposes, all that can be desired, is felt to be imperfect for the special uses of family sacred music. As an accompaniment of the voice in the morning and evening song of praise, though beautiful, it is generally inadequate; and yet it is so admirable in other respects, and must so soon be supplied in every christian dwelling, that we cannot but express the hope that no place can ever be supplied by any other instrument. With all its deficiencies in this respect for the household it is incomparably superior to the organ; and yet something that combines the effectiveness of the two is required, to answer all the purposes of a family instrument. This combination, we believe, is to be found in the instrument known as the Roman Attachment, invented by Clarkson. This is a wind instrument of the softest and most delicate tones, and is so united to the piano forte that the same keyboard controls both instruments, and so that either one of the two instruments may be used, or both together, blending in delightful and indistinguishable harmony. The fullness of tone, and that capacity of swell and diminish, and that prolongation of sound, so desirable in an accompaniment of the voice, especially in sacred music, and which gives to the organ its chief excellence, are secured by this invention in a very happy manner. Though it has not the entire power of the organ it possesses its best qualities, which it exhibits with a sweetness and fullness of tone not always attained by that noble instrument. It adapts itself with exquisite harmony to the voice, especially to those modulations now required in sacred or social song, and given to the piano forte a compass and variety, the lack of which has always been its chief deficiency. Though the merits of the Roman Attachment are not generally sought to be, its great worth and beauty have already received the enthusiastic approbation of many of the best musicians, and cannot fail, as it becomes known, to become a favorite with the people.

These instruments—whose best praise will be found in the hearing of them—are manufactured on the best manner by Messrs. T. Gilbert & Co. of Boston. For many reasons, there seem to be the best; and the piano fortes they are united with are of the highest order, in respect to depth and body of tone, as well as brilliancy and sweetness, and beauty and durability of workmanship. We have not been unfamiliar, for years past, with the peculiarities of the different piano manufactories of Boston, New York and Boston, and while appreciating the excellences of all, we think that in many of the most important qualities of the piano forte, the manufacture of Gilbert & Co., is not surpassed. They are firmly made, of admirable tone and faultless finish, and are not expensive; and when they are married to the soft and flowing tones of the Roman, it is difficult to conceive of an instrument more perfectly adapted to accompany and assist the human voice, or to express the deepest emotions and sweetest experiences of the human heart, than these. A daily use of one for some months has given us as high an estimate of their excellence, that we venture to bespeak the attention of any of our readers who may be contemplating the purchase of an instrument for which they desire skilful service in the home circle of family religion, as well as the decoration of the latter, by the instruments of Messrs. Gilbert & Co.

S. F. *Evangelist.*

A FRENCH MISSIONARY.—Rev. Mr. Morain, who is preaching the gospel among the French in Ensobarg and vicinity, Pennsylvania, has a Church of one hundred members, converts from Roussman.

The Next President.

MESSRS. EDITORS.—As the period is approaching when a selection is to be made for the presidential chair, public attention is very naturally directed to the men who have given the best political evidence of their qualifications for that station. The remark has become very common, that these are not the men who can command the greatest number of votes, or more properly speaking, can be made the most effective instruments in furthering party views. If it be so, it is no very flattering index of a favorable state of public opinion. If the best qualifications are not the best recommendation of the man who possesses them for the highest office in the gift of the people, this circumstance is incontestible proof that the minds of such a people are dangerously perverted. Recent examples either go to show there is too much truth in this remark, or that we have degenerated in great men. They are not stars of the first magnitude, all must admit. Experience has certainly admonished us that the prosperity of our country has been graduated in an important degree by the qualifications of those who have been elevated to the highest public trust. Past examples furnish us a very instructive lesson for future action.

We may conclusively infer that if the chief magistrate is incompetent, or the mere instrument of a party, similar disastrous effects will follow, which have heretofore been witnessed. We invite the attention of the reader to the language of the Constitution in reference to the authority, with which the Executive is clothed. "The Executive power shall be vested in a President of the United States of America." This short sentence is full of meaning and sublimity. It contemplates one of the choicest spirits of the nation created to the highest post of distinction to which the people can raise him. It contemplates a man fraught with all its great and enumerated interests, possessing firmness, integrity, intelligence and ability adequate to the station, faithful and impartial execution of the weighty responsibilities reposed in him. We say *impartial*, for it is an epithet of peculiar force when applied to the Executive department. It embraces no sectional partialities, no exclusive interests or privileges, no official favorites to the exclusion or prejudice of others. The moment this high official functionary condescends to be swayed by party considerations, that moment he forfeits his character as the father of a great political family, and virtually ceases to be President of the United States. The interests of the whole are circumscribed and perverted to the designs of a faction, which may possibly be, but rarely is committable with the general good. Should they by chance harmonize, the President would not be entitled to a very great share of the credit. Partiality is as odious in the executive as it is in the judicial department of the government. In the latter it is universally condemned. The history of our own country admonishes us that it is more to be feared in men of limited capacities, than in the enlightened and high minded statesman and patriot. It is not one of the ingredients of which the character of the great men is composed. Even the highly gifted Aaron Burr, although deficient in moral qualities, had he obtained the object of his ambition, would without doubt have discharged the high trust with ability and fidelity. But such trust claims experienced and profound statesmanship connected with an exemplary moral character. Our national respect, national prosperity, national character at home and abroad, demand the man thus distinguished. He would infuse into all the business concerns new energy, and into all these institutions which are the hope of our country, the salutary influence of his elevated character. The savor of Washington's name is even now exerting in some degree its saving power in staying the degeneracy of the times. There are illustrious exceeding examples of others, though less brilliant, following in the same luminous pathway which the father of his country had marked out for his successors in all coming time, men who have held the reins of government with a skilful and impartial hand, who have surveyed all the great interests of the country with an impartial eye, and aimed to advance its highest benefits.

There never was a time in our humble opinion, when the executive chair possessed more urgent claims for such qualifications than the present, men whose characters are equally written in the hearts of the people, known and read of all men. An enormous national debt is to be met, which might have been prevented by wise economy. Europe is flooding us with her redundant population, and we have for more than two years, been prosecuting a strange work in the accumulation of this debt, in the destruction of the lives of our own citizens, and in the destruction of the lives and property of a sister republic. We are still prosecuting the stranger work of dismembering her of a vast portion of her territory and inhabitants, not to extend the area of human happiness and the comfortable rights of man, but to gratify a rapacity for conquest and dominion. Some may enjoy imagine all this is tending to augment our national glory, but we imagine it will prove the procle cause of an untold amount of national woes. If the prerogatives of reason were not usurped by some unwarrantable passion, we should all view it in this light. Could any man in his sober senses have been made to believe four years ago, that it would be just, that it would be expedient for the country, if in her power, to wrest from Mexico a great portion of her territory and inhabitants, and annex them to our own? We want a master spirit at our head, who can breast this flood of evils which is pouring in upon us, clear away the gathering gloom, and bring light out of darkness, order out of confusion.

We want two such men. A sad trial has admonished us that the incumbent of the second office may be elevated to the first. Names have been mentioned who might fill a subordinate station with respectability, but who have had an opportunity to give us very little evidence of their fitness for the highest. If we had an important private concern to be committed to the agency of another, we should endeavor to select a man adequate to the undertaking. Let this simple principle actuate us in the selection of a man to whom concerns involving the interests of more than twenty millions of people are to be committed, we might feel quite sure of discreet selection.

There have been periods in our national history when there was almost a unanimity of feeling and action in the exercise of the highest privilege of freemen. The present exigencies of our affairs urgently demand a return of such unanimity. They remonstrate against the intrusion of party when there should be unanimity of action as there is of interest. This intruder will find full employment in matters of less moment. If every enlightened mind would rise above influences of this sort, there would be no difficulty in making such a selection as would command the respect, and secure the confidence of the whole nation. Let us not be so anxious as to pass by the statesman whose qualifications have been thoroughly tested, and elevate the man whose appropriate sphere of action is far below such an eminence. The consequence of such a step would be, as it has been, the degradation both of the office and the incumbent, a sacrificial influence on our national character and national interests, at home and abroad. The indiscretion and consequences of such a step would be chargeable to the electors rather than to the elected. The latter may not be conscious of their incompetency, without the test of an experiment, which would be a little too expensive for the country under existing circumstances.

G. D.

Reply to "A Unitarian's Question."

Our readers will recollect that in our last number a Unitarian asked the question, whether the "Fraternity of Churches" believed in the eternity of future punishment. This question was originally proposed to the Christian Register; but the inquirer could obtain no answer from that quarter; he then made the same inquiry through our columns. Since the insertion of the last number, a gentleman has sent us Tract No. 212 published by the American Unitarian Association and written by Dr. Putnam, endorsed as follows: "This discourse by Dr. Putnam contains the views of very many Unitarians regarding future punishment and answers entirely the correspondent of the Recorder." The Tract is entitled "Sin and its Penalties." The object of the writer is to show that punishment in this world, and the next is reformatory; it will consequently terminate as it is not eternal. As this Tract is issued under the "sanction of the American Unitarian Association," we have good reason for believing that the class is large who hold to this opinion. But a denomination, which rejects all creeds can have no settled belief in any thing. The author of this Tract in his sermon at the installation of Mr. Fosdick distinctly said, "if you come to us and ask us what we believe, there is no tie." "We have no uniformity of belief." A distinguished Unitarian writer more than thirty years ago said, that "Unitarianism consists in not believing." A Unitarian minister, who was laboring to establish a society in a city in a neighboring State, was asked what kind of people he was preaching to, replied that "they wanted instruction very much, they had no definite belief, only they were opposed to Orthodoxy."

Our own impression is that some of the oldest Unitarians still believe what God has distinctly revealed relative to the eternity of future punishment; but the younger class generally reject it. Unitarians have liberty to speak for themselves through our columns.

New-York.

CORRESPONDENCE OF THE RECORDER.

URGENT APPEAL TO THE CHURCHES.

NEW YORK, *April 17, 1848.*

A meeting of great interest was held yesterday, in behalf of Foreign Missions, in the Mercer street Church. Dr. Anderson, and Rev. Mr. Calhoun, from Mt. Lebanon, with Dr. Skinner, addressed the meeting.

Mr. Calhoun said, the power of the gospel to save men, was seen not merely in rescuing sea rovers, in this country, but no less strikingly, as preached by missionaries in distant lands. His sphere of labor was on the ghostly mountains of Lebanon, North of Jerusalem, and 12 miles East of Beirout. This mountain, composed of ridges and valleys, was terraced and covered with vines, mulberries, figs and wheat, like a beautiful garden, to the height of several thousand feet. The inhabitants, Arabs, Druses, Maronites and Greeks, who listen with deep interest to the simple preaching of the gospel, and delight in hearing the Bible, in Arabic, which abounds in metaphors and illustrations drawn from their own manners and customs. The mission on Mt. Lebanon had a Seminary for training young men for preachers and teachers among their own people. Many of these had endured the ordeal of fierce persecution, and proved themselves firm, consistent christians; willing to part with everything for the cause of their divine Master. The mission at Beirout, employ their presses in printing the Bible in Arabic, which is extensively circulated by Arab supporters, mounted on mules, amongst the 40 millions who speak that noble language.

They also print the Assembly's Catechism and other books in Arabic. The missionaries, he said, were determined, if that excellent text-book of religious instruction should die out in this country, it should be commenced in that. There was regular preaching in Arabic at Abeih, on the mountain, and at Beirout, and churches gathered.

He said the changes which had taken place in Turkey, within a few years, were remarkable in deed, and of the most cheering character. When he visited Constantinople 11 years ago, the Bible was not then translated into the languages of the people—the missionaries were few, and only two or three persons had been converted. Now, the Bible was extensively circulated, and a church of 100 members had been gathered, 70 of whom were men, and ten of those had become preachers of the gospel. It was the most efficient church he had ever seen. And where, he asked, could we look for another church, one tenth of whom were preachers. These christians were remarkable for clear views of truth and duty, and for their true catholic spirit.

The gospel was destined to triumph in this world—this was every day more apparent. If we ascended Mt. Pisgah, where Moses died, and looked abroad upon ancient Judah and gaudy Lebanon the cause of prophecy and of Providence sounded in our ears, "His dominion shall be from sea to sea, and from the river to the ends of the earth." If we took our stand on the vast mountains of Asia, or the interior of Africa, or on Mt. Ramy, and looked abroad upon those kingdoms whose thrones are now crumbling, or upon our own highest summits, the same cheering proclaimed the triumph of the kingdom of Jesus Christ.

If He, then, is our Redeemer and elder brother, what christian would not wish to be identified with Him, would not put his shoulder to the work, and with all his talents aid in the salvation of the world. A solemn responsibility to do this, he said, rested severally upon every individual, who had experienced the power of the gospel, and expected to share the honors of the Master.

Dr. Anderson said, could the missionaries now be heard from other quarters of the globe, they would all unite in the same testimony, in the same earnest call to the churches, to engage with new zeal in the missionary work. The demand for laborers was ever day increasing, and the labors of missionaries were attended with the Divine blessing—and yet, strange to say, the contributions of the churches, had not increased at all the last two years.

The Prudential Committee were now $20,000 in debt, some $30,000 of which had been incurred the past year, by sending out new missionaries. But to refuse to send those who were willing to go, or to diminish the amount of their appropriations would be disastrous indeed, paralyzing alike the energies of the recreaked missionaries abroad, and the missionary spirit at home. The experiment was tried in 1837, and he was sure no christian would be willing to see it repeated. What should be done. He solemnly appealed to the churches to answer.

A. B.

ELEGANT ON MR. ADAMS.—The service, performed by the President of Harvard College, at the entrance of the state government, at Faneuil Hall, last Saturday, was worthy of the place, the occasion, the distinguished speaker's reputation and the memory of the venerated patriot. That vast hall, though crowded in every part in a manner illustrative of the indefinite compressibility of human nature, could afford room for but a small part of the thousands in attendance. Those thousands were collected by the compound interest of the speaker and his subject. President Everett's oration, which occupied above two hours, stock closely to the subject. It was a highly finished biographical sketch of the sage of Quincy; and though it had not many impassioned bursts, it was one of those elegant and classic productions which now but such a mind as this admired pupil and friend of Mr. Adams can furnish.

Mr. Adams, henceforth, dwells with the dead of all times and countries. As it was as Louis Fontaine, in a funeral oration at Paris, casmoned by the death of Washington, "to departed from this stage, the great men of age and every place became, in some sense, compatriots and contemporaries; they form our family in the treasury of the

MASON STREET SABBATH SCHOOL.—On Monday, the well known school, under the care of its esteemed, and beloved nursing father, celebrated its gratifying celebration. It was a pleasing and suggesting happy thought, as hinted by Mr. Hardy, as a southern savanna produces its flowers. The fruit was chiefly there in many sacred scenes which he had witnessed. His descriptions were very vivid and such as might be objected from a practical business man, who is a connected with not one of those so-called "institutions of knowledge," who gorge themselves with literary. He is ready to despise genius, as he has taken, all alive and fluttering, to the hunger of others; and doubtless he can do better for the operation.

THE STRANGER'S RETREAT.—A correspondent sent us a communication a few days since, after referring to the recently published report of the ministers of Boston on the subject of intemperance, he makes the following suggestion:

Would it not contribute much to the reformation, if there was a room or house, kept by a family of unexceptionable character, and conducted in a manner, which would encourage and invite the stranger, who came to Boston for employment? It would be a better place to find a good Athenaeum, with rules principles and steady habits, than the common mode of resorting to an intelligence office.

We take pleasure in informing our correspondent and all others interested, that such a house has lately been opened under the management of Colonel Thorndike, called the "Stranger's Retreat," and we have in our columns several weeks since, taken this opportunity to call further attention to it.

LIBERAL BEQUESTS.—Mrs. Susan Hall, of West Newbury, recently deceased, has made the following bequests in her will: To the American Home Missionary Society, $500; Board of Commissioners for Foreign Missions, $500; American Bible Society, $500; American Tract Society, $500; Andover Theological Seminary, $500; Second Parish in West Newbury, $500; Town of West Newbury, $1,000; and also constituted the Home Missionary Society, Board of Foreign Missions, Bible Society, Tract Society, Sabbath School Society,

General Intelligence.

EULOGY ON MR. ADAMS.

Saturday being the day appointed for the delivery of the Eulogy on the late Hon. John Quincy Adams by Hon Edward Everett, the two branches of the Legislature assembled at an earlier hour than usual, and shortly afterwards adjourned, without transacting any business of importance. At 9 o'clock the procession was formed at the State House, in the order as previously announced in the programme. The weather was delightful, and the sidewalks, the windows and doors on the streets through which the procession was to pass, were thronged with spectators. At New York, flags began to float at half mast, and long before the time appointed for the performance, the spacious Hall was filled to its utmost capacity by a select audience, among whom were a large portion of ladies, who had been invited to be present. The procession moved from the State House in the following order:

Escort, under command of Lieut. Col. Wainwright.

Escort, A. B. was very long and imposing, and was composed of the military companies of Lancaster, which had been organized for the occasion, and minute guns being fired from the time it was moving. Although the route was nearly great, yet so admirable were the arrangements of the Police Department, that there was not the least confusion or disorder to be seen or heard in any part of the procession, and the whole was conducted entirely by the civil authorities and properly constituted committees of the occasion.

The seats on the floor of the Hall were reserved for the persons in the procession, a portion being properly cared for. The orchestra at the Hall were under the general direction of Mr. Thomson, who did his duty well.

The Hall was hung with the usual drapery of mourning, and presented the same appearance as when the remains of the venerable ex-President were lying in state.

His Excellency the Governor presided on the occasion. The Governor stated that it was his intention not to call the House to order, but in consequence of a misunderstanding on the part of many members, it would be well to do so, and accordingly declared the House to be in session.

The Governor then announced that the Supreme Court and of the Court of Common Pleas, Hon. Rufus Choate, Hon. Albert Gorham, Hon. Stephen C. Phillips, Hon. Daniel A. Hon. Joseph Grinnell. The music, which was performed by the Handel and Haydn Society, was under the direction of Mr. Thetcomb.

The following was the order of exercises:

1. Voluntary, by the Orchestra.
2. Sacred Music, by the Choir.
3. Prayer, by the Rev. Dr. Gannett.
4. Reading of the 90th Psalm, by the Rev. Dr. Greenwood.
5. Sacred Music, by the Choir.
6. Address, by the Hon. Edward Everett.
7. Sacred Music, by the Choir.
8. Benediction, by the Rev. Dr. Gannett.
9. Voluntary, by the Orchestra.

The procession was then formed in the same order as before, and proceeded to the Tremont Temple, where the remains of the late ex-President were deposited.

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The laboring population lived with as much comfort as those of any country except our own. Their cottages made of reeds, and thatched with palm leaves afforded all the protection that the climate called for. In addition to maize, they received rations of annual food from the proprietors, and each could have his pulpa of cornfield, and had the privilege of raising pigs and poultry for use or for sale. A cleaner or more appropriately dressed population than that of Yucatan could nowhere be seen.

It is believed that party spirit, the struggle for office in this petty State, first invoked the demon of discord and civil war in this heretofore happy, but now doomed country. The Yucatecos, though deemed the bravest and most warlike of the Mexicans, are every where panic stricken at the numbers and ferocity of their enemies. Desolation and bereavement upon their domestic hearths. States which a year ago was the abode of prosperity, comfort, and an advancing civil station.

On the 1st of April a vessel arrived at Vera Cruz with despatches from Commander Bigelow, governor of Yucatan, to Commodore Perry. It was said that the people of Campeachy, a fine old Spanish town of 13,000 inhabitants, the seat of no considerable wealth and luxury, were in great panic at the approach of the Indians. Commander Bigelow had sent off the Iris steamer and schooner Falcon to give countenance, and if necessary, a refuge to the inhabitants. The Vesuvius bomb vessel had already been left off Campeachy with that view by Commodore Perry, on the occasion of his recent visit to the Mississippi.

Laguna, in possession of the United States, will at any rate give refuge and protection to all who may flee thither.—*Post.*

LATER FROM MEXICO.

United States steamship Mississippi, Commander McKenzie, from Vera Cruz 2d inst., via Havanna the 5th, arrived at the Navy Yard, Charlestown, yesterday afternoon. The propeller Massachusetts, from New Orleans, with Mr. Clifford, the American Commissioner, on board, was going into port as the Mississippi came out. Well informed persons, in correspondence with the capital, were generally of the opinion that the treaty, as altered by our Senate, would be ratified by the Mexican Congress.

The Mexican civil authorities resumed their official duties at Vera Cruz on the 30th ult.

The Vera Cruz Star of the 31st, states, from good authority, that Santa Anna had sent to Col. Hughes, stating that he had a passport and wished to leave the country. Col. Hughes, who is Governor of Perote, with a force of nine hundred men, has been superseded by the Hon. Solomon Vinton under the direction of the Government.

The following was the order of

Tuesday, by the Orchestra.

Sacred Music, by the Choir.

Prayer, by the Rev. Dr. Gannett.

Reading of the 90th Psalm, by the Rev. Dr. Greenwood.

Sacred Music, by the Choir.

Address, by the Hon. Edward Everett.

Sacred Music, by the Choir.

Benediction, by the Rev. Dr. Gannett.

Voluntary, by the Orchestra.

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9.

Poetry.

MARSEILLES HYMN.

[The "Marseillaise" has been once more revived by the exciting news from France, and is played and sung wherever the install genius has gone. We give an old, but admirable translation of this splendid national lyric. Our readers will, doubt, remember the romantic story of its composition by Rouget de Lisle, related by Lamartine in his "History of the Girondists."]—New York Tribune.

Ye sons of France awake to glory,
Hark, hark what myriads bid you rise!
Your children, wives and grandsires hoary,
Behold their tears and hear their cries.
Shall hateful Tyrants, mischief breeding,
With hireling hosts, a ruffian band,
Affright and desolate the land,
While Peace and Liberty lie bleeding?
(Chorus)—To arms! to arms ye brave!
The Avenging sword unsheath!
March on, march on,—all hearts resolved
On Liberty or Death!

Now, now the dangerous storm is rolling,
Which treacherous Kings confederate raise;
The dogs of war let loose are howling,
And lo! our fields and cities blaze.
And shall we tamely view the ruin,
While lawless force with guilty stride
Spreads desolation far and wide,
With crime and blood his hands embruing?

With luxury and pride surrounded,
The vile insatiate despots dare—
Their thirst of gold and power unbounded—
To mock and vend the light and air.
Like beasts of burden would they load us,
Like tyrants treat their slaves above;
But man is man, and who is more?
Nor shall they longer link and goad us.

Oh, Liberty! can man resign thee,
Once having felt thy generous flame;
Can dungeons, bolts and bars confine thee,
Or whips thy noble spirit tame?
Too long the world has wept, bewailing
That falsehood's dagger tyrants wield;
But Freedom is our sword, and shield,
And all their arts are unavailing.

OH, SCORN NOT THY BROTHER.

O, scorn not thy brother,
Though poor he may be,
He's bound to another—
A bright world with thee.
Should sorrow assail him,
Give need to his sighs;
Should strength ever fail him,
O, help him to rise!

The pathway we're roaming,
Mid flow'rets may lie,
But soon will life's gloaming
Come dark, and our sky
Turn cold, not to smother
Kind feelings in love,
And scorn not thy brother,
Though poor he may be!

Go, cheer those who languish
Their final hopes among,
In whose hearts earth's anguish
The harp hath unstrung!
They may soon in another
Bright land rest with thee,
Scorn not thy brother,
Though poor he may be!

LINES ADDRESSED TO A YOUNG LADY,

WHO WAS PUTTING A FLOWER FROM A GRAVE.

Stay, lady, stay thy weeping hand;
Ah! let thy feelings save
Yon memorial of sand, as it stand,
To memorize a grave.
By fond affection's hand it grew,
By love that's now forgot now;
It is the love whose words were true
That we forget their lot.

But, ah, that hand pluck'd the flower;
And to adorn the mound,
To save the fullness of an hour,
Hath robbed the lowly ground.
Yet, go and those graves again,
At some propitious hour;
The silent lips do not profane;
Leave them, not take a flower.

The Family Circle.

Patty McKenna, the Irish Emigrant.

BY ALMIRA AUGUSTA.

Perhaps Patty M'Kenna was more fortunate than other Irish girls, for, immediately upon her landing in this country, she was taken to the house of a kind widowed lady, instead of being obliged to hurry from place to place, in search of a situation. Mrs. Goodwin also deemed herself peculiarly fortunate in securing so orderly, industrious and intelligent a domestic as Patty. It is but one chance in a hundred that you happen to find an emigrant who rises superior to the general characteristic of the peasantry of Ireland. Ignorant, indolent and procrastinating, they are constantly disposed to depend upon others for that which, with a little effort on their part, they might secure to themselves without assistance.

Patty M'Kenna was fifteen years old when she entered the family of Mrs. Goodwin. She differed from her countrymen in the peculiarities I have mentioned; but Patty was a Catholic, strictly educated in all the rites and ceremonies of the Romish church. Neither fatigue, cold or sickness could induce her to retire to rest until she had repeated her prayers without the least abridgment. Many a freezing winter night would her voice be heard in supplication to the Virgin Mary and the saints.

Patty was so conscientious in the discharge of her duties, so obliging in her manners, that she at once excited an interest in the affections of the family. Finding her fond of books, Mrs. Goodwin carefully selected for Patty a course of reading calculated to engage her attention and enlighten her mind. She also presented her with the New Testament and Psalms, in large, clear print, beautifully bound, requiring her to read one chapter and commit to memory six verses every day. Patty had never before seen a Bible, and she became so much interested in its contents, that she frequently tripled her task, inquiring with as much solicitude as did the Ethiopian eunuch the meaning of what she read.

Mrs. Goodwin seeing Patty so much interested in her Bible, ventured one Sabbath to ask her to go to the Bible class, of which she was the teacher.

'Well ye be after me going to the Protestee church on Sabbaday school, ma'am?'

'Yes,' promptly replied Mrs. Goodwin. 'But why do you ask that question?'

'Ah! I wid na fit me soul go to hell, tha ma.'

'Who told you it would?' Patty.'

'The priest, sure, ma'am. He sint John Conny to the deevil for steppin the tip of his foot in a Protester church, an won he died, he na got a Christian burial. Oh! ma'am, it was a sad sight to see him dragged off by the hirtics.'

Mrs. Goodwin saw at once the folly of attempting to reason with Patty. Fearful of hindering the work of the Holy Spirit which she fondly hoped was applying the truths she so eagerly studied to her conscience, she said, 'Patty, you may stay at home and study your Bible; will that suit you better?'

Patty's face immediately brightened up with an approving smile, and when her mistress returned, she had ready for recitation the 5th chapter of Matthew.

It was soon that Patty began to compare the lessons she had been taught in the catechism with those of the Holy Scriptures. One day as she was reading the passage of our Saviour on prayer, 'Whatsoever ye shall ask the Father in my name, he will give it you.' The thought flashed across her mind. 'I've bin praying all me life to the blessed Virgin an saints,' so she hastened to her mistress with an expression of earnestness. 'Please shew me where does it saa in me Bible we must pray to Mary an the saints.'

Patty, if your dear good mother in Ireland should send you to the King of England for certain favors you very much needed, saying to you, Whatsoever ye ask the King in my name, he will give it you, would you dare to kneel before the King of England and present your petition in the name of your brother or sister?'

'No, ma'am, that wad na b.. right.'

'Would you expect to receive the favor?'

'No, ma'am, sure.'

'Why not, Patty?'

'Because me mither knows better than I. An if she say, ask the King of England in her name, why, its not me to say anything else, but just as she say.'

'Very well, Patty. Now, when Jesus Christ, who hath all knowledge, says to his dependent creatures, Whatsoever ye ask the Father in my name, he will give it you, think you it is right to ask in the name of his mother or brethren?'

Patty looked very thoughtful, then hesitatingly answered, 'The priest teaches it is right sure ma'am.'

'Who knows the best, Jesus Christ or the priest?' inquired Mrs. Goodwin.

'Jesus Christ, ma'am.'

'Well, then, who should you obey, Jesus Christ or the priest?'

Patty without hesitation answered, 'Jesus Christ.'

'Now, Patty, I will answer your question. It is no where said in the Bible that we must pray to the Virgin or saints, but prayer must be made to God through Jesus Christ, the only Mediator between God and man.'

Thus did Mrs. Goodwin lead the thirsting spirit of Patty to that fountain whose pure waters could alone quench her thirst. Patty's mind gradually received the truth as it is in Jesus, and in less than three years she had committed to memory the entire New Testament and parts of the Old.

In the autumn of 18—, there was landed in our harbor a vessel load of emigrants, among the most respectable of which were the parents and brothers of Patty M'Kenna. No sooner did Patty hear of their arrival, than she hastened to welcome them to what was now to be their future home. With eyes glistening with grateful joy, she led her parents, bowed under the infirmities of age, to the friend who had been so kind to her ever since she arrived in America.

'Oh, Patty!' said the happy mother, as she folded her only daughter to her bosom, 'ye've had a real good home since ye left dear, swaate Ireland. But when Patty told them she had burned her rosary, her wooden cross and the image of the Virgin Mary, that she prayed to Jesus Christ, read the Protestant Bible, and kept Sabbath was going to be baptized and join the Protestant church, they smote their breasts with their hands, exclaiming, 'Ye'll be lost! Patty! ye'll be lost! the deevil will take ye an snatch yer soul.'

The father and mother wept, uttering boisterous lamentations over their daughter, beseeching her to renounce her heresy. The brothers, threatening, declared, 'We'll in the priest know of ye, we will, shure, an ye'll be drawn out of the church, an be excommunicket ye, he will, an send ye soul slither Jack Conney.'

But entreaties or persecutions availed not with Patty; she had learned to love the Saviour, and for him she was willing to renounce father, mother, brothers, all. So gentle, forgiving and respectful did Patty behave towards her parents, that she at last gained their consent to be present at her baptism.

'Its sad indeed, Patty, to work all one's life to taste the divine religion into ye, to have the hirtics talk it all out on ye, in a year or two. If ye was'nt so swaate a lass, I would naat step a foot, shure.'

'The Lord bless ye, my own dear mother, an give ye heaven as a reward.'

When the minister bid Patty up from the baptismal font, she turned her large, full dark eye towards the gallery, where stood her father and mother, gazing with the most intense earnestness upon the scene below. The mother's tender heart was melted, and I have since heard that herself, her husband, and one son have embraced the Protestant religion.

Now it happened that Asa Loomis, a thriving farmer, not very far from the city, had been seeking a partner to share with him the rustic cares of a cottage life. As he watched from time to time, when he called to sell vegetables, the neat, orderly and industrious habits of Patty M'Kenna, he thought that she was the one above all others for him. Asa soon gave utterance to the throbbings of his heart, but Patty said, 'I never could think of leaving my patrons to work their way through the world alone.'

'Never mind,' said Asa, 'I guess we can pick up vegetables enough for us both together. Any how, we'll try a bout.'

So the bargain was concluded, and Patty M'Kenna became a farmer's wife.

Christian Reflector.

Miscellaneous.

Expanding the Chest.

Those in easy circumstances, or who pursue sedentary employments within doors, generally use their lungs but very little—breathe very little air into the chest, and thus independently of bad positions, contract a wretchedly narrow, small chest, and lay the foundation for the loss of all health and beauty. All this can be perfectly obviated by a little attention to the manner of breathing. Recollect the lungs are like a bladder in their structure, and can be stretched open to double their ordinary size, with perfect safety, giving a noble chest, and perfect immunity from consumption. The agent, and all the agent required, is the common air we breathe; supposing, however, that no obstacle exist, external to the chest, such as lacing, or tying it around with stays or tight dresses, or having the shoulders lay upon it. On rising from bed in the morning, place yourself in an erect posture, your chest thrown back, and shoulders entirely off the chest; now inhale or suck in all the air you can, so as to fill the chest to the very bottom of it, so that no more air can be got in; now hold your breath and throw your arms off behind, holding in your breath as long as you can again, fill your chest and walk about, holding in your breath as long as possible. Repeat these long breaths as many times as you please. Done in a cold room is much better, because the air is heavier and denser, and will act much more powerfully in expanding the chest. Exercising the chest in this manner, it will become very flexible and expansible, and will enlarge a capacity and the size of the lungs.

While forming a fine chest, and after it is formed, great care is requisite to establish perfecting correct positions, so that the chest shall not be contracted and all your efforts counteracted by bad positions. If your positions are habitually bad, in spite of all you can otherwise do, the chest will be more or less contracted. The rule with you should be, and the rule of health is, to keep the bottom of the chest, the ends of the short ribs, and the lower end of the breast bone, as far out from the back bone as possible. To effect this, the chest must be perfectly straight and thrown a little backwards from the waist at all times. The small of the back is made flexible, but the hip joints are the points from which to stoop, either backward or forward. The joints are ball-and-socket joints, like a swivel in some degree. The trunk of the body may bend forward as much as you please, for all useful purposes, and the chest, and the whole spine, and neck, be kept perfectly straight. Hence no lady should ever make a table of her lap, either for sewing reading or writing or any occupation whatever. Let all these, and all work you do, be arranged on a table before you, and that table be raised to the armpits, or as high as possible, so as to keep the chest straight.

A little practice will make this infinitely more agreeable than to stoop, whilst little or no fatigue will be experienced at your occupations, compared to what is experienced whilst stooping, or from habitual stooping. The weight of the shoulders will thus be kept off the chest, which is one of the grand causes of fatigue from manual labor. You will thus entirely prevent the mark of servitude being impressed upon your person, in a pair of round, stooping shoulders, and flat, contracted chest.—*Fitch's Lectures.*

Excavations in Pompeii.

The political state of Italy has lately taken up so much attention, that little time has been found for its antiquities. Since the the discovery of the 47 gold coins, and more than 250 silver coins, together with gemmed ear rings, necklaces and collars, pearls, jewels and costly rings, a dwelling-house has been excavated near della Fortuna, which surpasses in richness and elegance all that has hitherto been discovered. The open vestibule is paved with mosaics, the walls decorated with tasteful paintings. The atrium opens into the tablinum, and the reception room, and the latter leads into the dining room, which is painted with mythological subjects, the size of life. Here were several trichinic couches, not unlike our modern sofas, richly ornamented with silver. The reception room looks into a garden with a beautiful fountain adorned with numerous mosaics, and a small statue of Silenus; the basin is surrounded with the most exquisite sculptures in marble. Adjoining the dwelling is another atrium, where the servants lived. There was a four-wheeled carriage, with iron wheels and many bronze ornaments. In the kitchen also, are, are many ornaments and utensils of bronze, and the traces of smoke are visible in many places, after the lapse of eighteen centuries. The apartments of the dwelling-house contained numerous elegant utensils of gold and silver, vases, candelabras, bronze rams, several cases of surgical instruments, &c. What is extremely rare, is, that there is a second and even a third story, which are ascended by a wide flight of stairs. On a small painting near the stair case, is the name and rank of the owner, in scarcely legible characters; and from which it appears that he was one of the Decurii, or Senators of Pompeii. All the walls and the rooms are ornamented with comic and tragic paintings, one of which represents a young girl, with a mass and a flageollet. Hence the house has received the name of "casa della Sonatrice," "casa della Ercole abitatore." This is the most recent excavation in Pompeii.

Cold Bedrooms.

We find in the Journal of Health the following remarks of consolation for those who, returning to single bedrooms, are compelled to go shivering to bed:—

'A person accustomed to indoors in a room without a fire, and to work, rejoice in a cold bed, will not experience the least acute remorse, even in the severest weather. The natural heat of his body will speedily render both ends more comfortable warm than the individual who sleeps in a heated apartment, and in a bed thus artificially warmed, and who will be extremely liable to a sensation of chilliness as soon as the artificial heat is dissipated. But this is not all—he generation of the former will be rendered more robust, and far less susceptible to the influence of atmospherical vicissitudes, than that of the latter.'

Agricultural.

Legislative Agricultural Society.

At the thirteenth meeting, the subject of discussion was, *The influence of farming pursuits on health.*

Dr. Jarvis of Dorchester, spoke of the business of a farmer as the healthiest that man could follow. This would appear, if we considered, 1st, the fact that so much of a farmer's life was spent out of doors, where he might have the purest and best air. 2d, that the exercise was of the best kind; not like the mechanic, who exercised chiefly one set of muscles, the former exercises all his muscles; 3d, that he was, in consequence, blessed with a good appetite and a good digestion; 4th, that the farmer was free from those exhausting and corroding cares and anxieties, to which other professions and pursuits were liable. All these things were manifestly in favor of the farmer. But, there were some disadvantages with which the farmer was compelled to contend, which to some extent counterbalance these advantages.

1. Farmers were greatly exposed to changes of weather. They were under the necessity of being out in cold and wet; and consequently were especially liable to colds, coughs and fevers. 2. Another evil to which they were exposed, arose from the excessive amount of labor which they performed. Farmers generally worked too hard and too many hours a day. No man could safely labor more than ten hours a day and follow it habitually. Farmers generally began to fail at 45 or 50 years of age. If they would labor more moderately they would be able to do more work in the course of their lives than by their present course. 3. Farmers suffered from the quantity and quality of their food. They generally ate too much heavy food and salt provisions. Farmers were often very observant of the effects of different food on their cattle; yet they rarely gave much attention to the effects of food on their own system. 4. Another thing which militated against the health of farmers was their habit of neglecting the location of their dwelling-houses. The farmer was careful about the location of his barn, that it might be convenient, &c.; but few thought of inquiring whether the location of their houses was favorable or unfavorable to health.

Still, notwithstanding all these disadvantages, farmers lived longer than any other class of persons; it being ascertained that the average of a farmer's life was nearly 25 per cent. longer than that of any other class. It was found that the average length of life in the city of Boston was about 22 years; while in our purest agricultural districts the average duration of life was about 38 years. In England, the advantage in favor of the farmer was even greater than in New England; being about 41 years, against 22 years in the cities. It was ascertained that where 100 farmers died of fever and kindred diseases, about 180 died of the same diseases in the large cities; and while 100 died of old age in the country, 79 only died in the city. Of scrofula, however, the number of farmers who suffered and died, was nearly twice as great as city residents.

Dr. Jarvis made some suggestions respecting the influence of elevation on health, and on the effects of stagnant water and flooded lands in producing sickness in certain sections of country.

He thought that God designed that men should live to be three-score years and ten, and if they would but attend to the laws of health, they might very generally enjoy this boon.

Mr. Brooks of Boston, knew of no subject so important as physiology to the farmer, and indeed to all classes. In Europe light and air were regarded as all-important to life and health. In Rome there was a proverb to this effect: Where the sun comes the Doctor does not. It was found in the cities, that those persons who occupied the higher portions of a house were the healthiest. It had been noticed that English farmers lived longer than American farmers. He attributed this to the fact that the English farmer lived more simply and on lighter food than was common among American farmers, and especially that the bread which he ate was much superior to what was used among us. Indeed, good bread was almost unknown in this country. He did not believe that there was a country in the world where the bread was so generally bad as it was in this country.

The use of acids, which was very common in most European countries, particularly in the form of mixed salads and pickles, he thought conduced to health. The dyspepsia was scarcely known in countries where these were freely used. There was less anxiety of mind among Europeans generally than among us; and this contributed to health and long life. Here every man was anxious to get above the position in which he was born. In Europe it was otherwise; men were contented and easy with their position in life; and this state of mind greatly contributed to health and longevity. But the most powerful of all causes of ill health and short lives among our population, was to be found in the injudicious treatment of children—the improper food with which they were glutted, and the excessive mental exertions in which they were encouraged.

Mr. Denny of Westboro', doubted whether farmers labored harder than other classes of men. Certainly there was no necessity for it; and he did not believe that they did work so hard as mechanics, taking the year through.

Dr. Smith of Boston, thought he had given considerable attention to physiology, had no faith in these attempts to reduce everything to rule, in the way of living. He thought it best for children and adults to eat when they were hungry, and to drink when they were dry, to sleep when drowsy, to put on clothes when cold, and to take them off when hot. Neither did he believe that anything would be gained by the farmers of New England changing materially their habits in respect to the quality or quantity of their food.

Mr. Hubbard of Sunderland, liked Dr. Jarvis' doctrine on the subject of meats and drinks, much better than Dr. Smith's. And as everything in nature was regulated by fixed and important laws, he did not see why the health and life of man should not be governed by the laws of physiology.

Subject for next meeting—*Farm Buildings.*—Traveller.

Matthew with the Harmony.

The Mystical Presence.

Cyclopedia

Stuart on the Wine Question.

The Life of Martin Boos.

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